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REQUEST FOR NOVEMBER ISSUE

The July issue completes Volume VI. Copies of the November issue of CHRISTIAN EDUCATION are needed for binding. We will appreciate it very much if subscribers who can spare their copies will send them in to the office. For all such received we shall be glad to extend the annual subscription by one issue.—EDITOR.

Christian Education

Vol. VI

JULY, 1923

No. 10

WHAT AILS THE MINISTRY?

In the October issue of *Christian Education* we shall have the pleasure of presenting the views of fifty leading American laymen and fifty experienced ministers in answer to this question. Among those whose letters will be published, in part or in full, are Robert Lansing, William Jennings Bryan, Edwin S. Slosson, Mrs. Robert E. Speer, Miss Margaret Burton, Dr. John M. Moore, Dr. Wallace MacMullen, Dr. Hugh Birkhead, Dr. Mark A. Matthews, Dr. Raymond Calkins, and many others.

After all the suggestions of these distinguished critics have been read it may appear, not perhaps that the ministry is now all right but that it is in the way of becoming approximately perfect if only it can appropriate all of the constructive suggestions so earnestly made!

For it must be confessed that these correspondents are desperately in earnest with reference to the efficiency of the ministry. The very fact that more than one hundred and fifty busy people took time to write, often with the greatest care, on this subject, of itself shows that the subject is a most vital one.

The material to be presented in the October issue of *Christian Education* is not a duplication of that to be found in the book "Theological Education in America," an announcement of which is made on another page. It is simply an indication of profound interest and a reinforcement of the faith of many that through the ministry the church of Jesus Christ in its increasing manifestations and in the fullest light thus vouchsafed, mankind may be taught to live among one another as neighbors.

THEOLOGICAL EDUCATION IN AMERICA

A STUDY OF ONE HUNDRED AND SIXTY-ONE THEOLOGICAL
SCHOOLS IN THE UNITED STATES AND CANADA

The following unsolicited comments are presented from some of those who have read one or more chapters of the book.

"I want to congratulate you on the thorough study that you have made and the wise conclusions which you have reached."—*Wallace Buttrick, Chairman, General Education Board.*

"I have read the chapter on 'Educational Effectiveness' with the greatest interest and profit. It strikes me as having digested the material with unusual thoroughness and having presented it with unusual readability. While completely sympathetic, it is vigorous and, I am sure, will be helpful in its criticism."—*Clyde Furst, Secretary, The Carnegie Foundation.*

"I have read the two chapters with great interest. Stress is properly laid on the fact that other professional schools—as law and medicine, have become professionalized, while theology has not, that its schools remain academic in organization and procedure. That is the whole problem."—*Paul Monroe, Director, School of Education, Teachers College, Columbia University.*

"I am sure that this work you are doing so thoroughly will be of value to the entire church."—*Charles H. Brent, Bishop of the Protestant Episcopal Church, Buffalo, N. Y.*

"The work is a most valuable one which needs greatly to be done. The volume will undoubtedly have a wide reading and I predict for it a large service."—*Thomas Nicholson, Bishop of the Methodist Episcopal Church, Chicago, Ill.*

"The chapters which I have read indicate that you are working on the right lines and that the volume ought to mark a very distinct stage in the history of theological education in this country. On the whole, I believe your report is an admirable document and ought to be of great use. I hope that its publication will make a thrill throughout the church in this country."—*W. Douglas Mackenzie, President, Hartford Seminary Foundation.*

"Really, I want to congratulate you. The report seems to me to be admirably well done. I am greatly impressed with the

magnitude of the survey and believe you could not have done better."—*Shailer Mathews, Dean, The Divinity School, The University of Chicago.*

"I believe you made so clear to the group yesterday the nature of our common problems as to lay the basis for regular conferences of the representatives of our Southern theological schools."—*O. E. Brown, Dean, Vanderbilt University School of Religion.*

"I was gratified over the conference in Nashville and count the whole experience an indication of better days. I return the second chapter. It is intensely interesting and I have no criticism to make."—*Paul B. Kern, Dean, School of Theology, Southern Methodist University.*

"It seems to me that you have covered accurately and admirably the facts as to the university schools of theology."—*Willard D. Sperry, Dean of The Theological School in Harvard University.*

"You have certainly made a most discriminating and vital survey of facts. I shall want to have the book as soon as it is off the press."—*V. G. A. Tressler, Chairman of the Faculty, Hamma Divinity School.*

"While you do not write precisely as we would on the subjects treated, yet we are surprised at the general accuracy of your statements."—*Henry E. Jacobs, President, The Lutheran Theological Seminary in Philadelphia.*

"I want to thank you again for the very valuable conference in Cleveland, which exceeded my expectations. Your clear putting of the issues is very helpful. I am sure the book will do much good."—*Edward I. Bosworth, Oberlin Graduate School of Theology.*

"It is comprehensive. It is also what reports very seldom are, —brilliant as a piece of analysis and of generalization."—*Nathan R. Wood, President, Gordon College of Theology.*

"You have put the educational world under great obligation for the careful and painstaking review you have given the theological situation."—*Charles N. Stuart, President, Garrett Biblical Institute.*

LEADING CHAPTERS

Theological Education in America, which is now in the press of the George H. Doran Company, New York, is devoted to a critical but sympathetic and constructive consideration of one hundred and sixty-one seminaries in the United States and Canada. The book is the work of the secretarial staff of the Council of Church Boards of Education. The Executive Secretary was asked to assume editorial responsibility; he was assisted in interpretation and the preparation of the manuscript by Associate Secretaries Foster and Beam. The tabulators and other technical assistants were Olive Dunn, Esther Foster, and Virginia Merritt.

The book is published under the auspices of the Committee on Social and Religious Surveys, 370 Seventh Avenue, New York City, of which Dr. John R. Mott is Chairman. Other members of the Committee are: President E. D. Burton, President William H. Faunce, Dr. James L. Barton, President K. L. Butterfield and Mr. Raymond B. Fosdick.

In the framing of their plans and in general criticism of the manuscript, the authors have had the assistance of an Advisory Committee selected for their intimate acquaintance with the seminary or general educational field and their acknowledged leadership of the forces of Protestant Christianity in America. The members of the Advisory Committee were Bishop Charles H. Brent, of the Protestant Episcopal Church; Bishop Thomas Nicholson, of the Methodist Episcopal Church; President Robert J. Aley, Butler College; Dean Charles R. Brown, The Divinity School of Yale University; Dr. Wallace Buttrick, Chairman of the General Education Board; Professor John M. Coulter, the University of Chicago; President L. L. Doggett, the International Young Men's Christian Association College, Springfield, Mass.; Principal Daniel J. Frasser, the Presbyterian College, Montreal; Dr. J. W. Graham, General Secretary, Department of Education, Methodist Church of Canada; President Frank P. Graves, The University of the State of New York; Dean Paul B. Kern, School of Theology, Southern Methodist University; Professor J. L. Kesler, School of Religion, Vanderbilt University; Professor Kenneth S. Latourette, Yale University; President W. D. Mackenzie, Hartford Seminary Foundation; President George W.

Richards, The Theological Seminary of the Reformed Church in the United States; Professor G. A. Johnston-Ross, Union Theological Seminary; President J. Ross Stevenson, Princeton Theological Seminary; Dr. Henry H. Sweets, Secretary of the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States; President W. O. Thompson, Ohio State University; Dr. V. G. A. Tressler, Chairman of the Faculty, Hamma Divinity School; President Wilbert W. White, The Biblical Seminary in New York; President Nathan R. Wood, Gordon College of Theology.

At the suggestion of the Advisory Committee, the Committee on Social and Religious Surveys authorized the convening of seminary men at central points to hear and discuss the findings of the study before they should be put in final shape for publication. Eleven such conferences were held in the following cities: Chicago, Hartford, New York, Philadelphia, Nashville, Cleveland, Montreal, Toronto, Berkeley, Cal., Vancouver, and Minneapolis. At these conferences, which proved most helpful, representatives were present from nearly all the principal seminaries of the United States and Canada.

EDUCATIONAL METHODS AND EQUIPMENT

The book as now completed opens with a brief introductory chapter, sketching the historical background of seminary development on the American continent.

Chapter II, "Educational Effectiveness," discusses:

The theological seminary as an instrument of professional education.

The various types of seminaries in America.

Organization and control of the seminaries (comparison with methods of control of colleges and universities).

The methods of selection and installation of seminary teachers.

Policies of seminary administration.

Productive scholarship in the seminaries, degrees of faculty members, research work and public service rendered by seminary professors.

The seminary attitude toward freedom of speech.

Policies regarding sabbatic leave, retiring allowances, full and part-time teaching, etc.

Academic procedure—entrance requirements, standards of scholarship, requirements for graduation, prescribed courses and electives.

Financial limitations.

Methods of teaching and their results.

Spiritual life within the seminaries.

CHAPTERS III AND IV: THE PROGRAMS OF STUDY

Very careful tabulations have been made which show the various phases of the current programs of eleven typical seminaries. The same type of chart is used here as that which was so successfully employed by the office in connection with the intensive study of college curricula.

Boston University School of Theology (Methodist Episcopal)
Cedarville Theological Seminary (Reformed Presbyterian)
College of the Bible, Transylvania College (Disciples)
General Theological Seminary (Protestant Episcopal)
New Church Theological School (Church of the New Jerusalem, Swedenborgian)

Oberlin Graduate School of Theology (Undenominational—Congregational affiliation)

Southern Baptist Theology Seminary
Union Theological Seminary, New York (Undenominational)
Union Theological Seminary, Richmond, Virginia (Presbyterian, U. S.)

Western Theological Seminary (Presbyterian, U. S. A.)

Wycliffe College (Church of England)

Next, seven seminaries representing the larger Protestant denominations in America are studied in such a way as to show the development of their programs during the past fifty years. These are:

Baptist (Rochester Theological Seminary)

Congregationalist * (Oberlin Graduate School of Theology)

* Oberlin is and has always been independent by charter but in friendly unofficial affiliation with the Congregationalists.

Methodist Episcopal (Garrett Biblical Institute)

Presbyterian U. S. A. (Princeton Theological Seminary)

Protestant Episcopal (General Theological Seminary)

United Lutheran (Lutheran Theological Seminary, Philadelphia)

Udenominational (Union Theological Seminary, New York)

The present-day programs of these seminaries are compared with one another and a section entitled "Group Observations" having the historical background of fifty years, points out where, how and to some extent why, seminaries differ in their selection of curricular material and in their emphasis on particular elements of the content that is common to the programs of all.

A sympathetic interpretation of the programs of the following denominational seminaries is, in turn, succeeded by brief characterizations of the work of the "university seminary" and the "small seminary," as follows:

Seminaries of the Presbyterian Church, U. S. A.

Auburn Theological Seminary

Bloomfield Theological Seminary

Dubuque German College and Theological Seminary

Lane Theological Seminary

McCormick Theological Seminary

Omaha Theological Seminary

Princeton Theological Seminary

San Francisco Theological Seminary

Western Theological Seminary

Presbyterian Theological Seminary of Kentucky *

Seminaries of the Methodist Episcopal Church

Boston University School of Theology

Central Wesleyan and German Theological Seminary

Drew Theological Seminary

Garrett Biblical Institute

Iliff School of Theology

Kimball School of Theology

Macklay School of Religion

* A joint institution with the Presbyterian Church, U. S.

Seminaries of the Protestant Episcopal Church

Berkeley Divinity School
Church Divinity School of the Pacific
DeLancy Divinity School
Divinity School of the Protestant Episcopal Church
Episcopal Theological Seminary
General Theological Seminary
Nashotah House
Seabury Divinity School
Protestant Episcopal Theological Seminary in Virginia
Western Theological Seminary
College of St. John the Evangelist
Kenyon College Divinity School
University of the South

University Seminaries—general observations, with reference to seminaries of this type, with special consideration of the Schools of Theology of the University of Chicago and Yale University, the Theological School in Harvard University, and Union Theological Seminary, New York City.

Small Seminaries—sketch of seminary life and procedure in the relatively smaller institutions.

* * * * *

Special consideration is given to certain topics of general interest, among them several of the "newer" subjects:

The City Church; The Rural Church; The Church and Industry; Art, Architecture; Music; Homiletics; Missions; Evangelism; Religious Education; Church History; Greek and Hebrew.

This chapter ("Programs") is in two sections, the second closing with a statement concerning "Clinical Training."

CHAPTER V: STUDENTS

The fourth chapter deals with students. Who are the students in the seminaries today? Where do they come from? Why do they come? What leads them to choose one seminary rather than another? What are their ideals, aims, purposes? And how do they develop in these respects while pursuing their course of study? Tables, charts and graphs elucidate the facts and portray the situation as it actually exists—a situation concerning which there has been so much surmise and unreliable generalization in

the past. Here many a ceaseless, unfounded, often flippant criticism hitherto rampant throughout the church will find answer.

The outline discusses in brief:

1. Tradition
2. Environmental Influence
 - Occupation of fathers
 - City residence
 - State sources
 - Migration
 - Church sources
 - College sources
3. Vocational Influences
 - Records
 - Segregation
 - Student life
4. Numbers
 - Alumni
 - Transfers
 - Present enrollment
 - Historical development
5. Supply and Demand
 - The reputed shortage of ministers
 - The status of the church
 - The status of the minister
 - Present conditions

CHAPTER VI: PROBLEMS

In general, discussion is strictly excluded from the earlier chapters, whose sole purpose it is to set forth facts as the study has revealed them. It seemed desirable, however, that some of the more obvious implications should be noted, and a chapter was added on "Problems," in which the following questions are raised and data for working answers indicated:

I. Problems of Organization and Function

1. What is a Theological Seminary?
2. Are Seminaries necessary or advisable?
3. Are there too many Seminaries?
4. How should Boards of Trustees be organized?
5. What should the Seminaries teach?

II. The Educational Standards of Seminaries

1. Should the Seminaries be standardized?
2. How many types of Seminaries?
3. How may educational values be enhanced?
4. What are the best methods of teaching?

III. The Enlarging Responsibility of the Seminaries

1. Are the Seminaries utilizing their environment?
2. Are they meeting their responsibilities—
 - (a) In the local community?
 - (b) In the program of American education?
 - (c) In interpreting science?
 - (d) In interpreting democracy?
 - (e) In their financial administration?
 - (f) In their contributions to Christian unity?
 - (g) As agencies of recruiting?
3. Are they centers of intellectual and ethical power?
4. Are they neglecting the prophetic gift?

CHAPTER VII: INDIVIDUAL DESCRIPTIONS

More than one hundred pages of the book are devoted to brief descriptions of one hundred theological seminaries and colleges, written with a view to stating salient facts and not with the view to institutional promotion. Institutions are listed alphabetically by states or provinces for easy reference. These descriptions will be of special service to church and college officers, and especially to men engaged in recruiting for the ministry.

APPENDIX

The *Appendix*, which consists of many pages of original source material, gives, in part, the scientific data upon which the book is built.

* * * * *

The book will be illustrated with about sixty maps, charts, diagrams and pictures. It will have about four hundred pages and will be very attractive in its mechanical structure.

SCIENCE AND RELIGION

PRESIDENT JAMES ROWLAND ANGELL, YALE UNIVERSITY

In all that concerns the physical side of life and in much that affects its social fabric, modern science is entering to give new power, creating and supplying new demands and bringing to those nations that cultivate it new control over life, over nature, and so over all the peoples of the earth.

Again it is true that science, despite the inspiring insight she gives into the secrets of nature—the illimitable reaches of the starry universe above, the even more marvelous universe within the molecule and the atom below—gives nothing directly comparable with those imperishable achievements of the human spirit which have come down to us in the literature and art of other times.

What is needed in season and out, if the national tone is to be kept high and pure, is devoted character, high moral purpose, essentially religious conviction. These are all qualities to be secured in their finest and most excellent form when based upon wide and deep cultivation, such as comes alone from intimate contact with the best which has been thought and felt and written. But robust, vigorous character requires far more than, and something far different from, mere appreciative acquaintance with great literature and great art. It implies devoted personal consecration to whatever task life has allotted to us.

Task of the Educated Man

Surely it is incumbent upon the educated man to see and hold in just balance these great forces in the modern world. Science must and will be heard. Her methods are those of tireless pursuit of inexorable truth, and civilization already so widely fashioned by her hand is sure to be still further molded by the same influence. Only the ignorant can hold her in contempt.

Nevertheless, taken alone, science inevitably presents a view of life somewhat distorted and out of focus, for there are other truths than hers to which she is at times blind or indifferent. And here it is that a balanced view of life demands that we give due weight to all the arts, to history and to letters. Whoever scoffs at these but marks himself uncultured, undeveloped, in

some degree uneducated. But most of all is it needful for the educated man to think clearly and to the end upon the place in life of moral and religious ideals and convictions.

That fundamentally religion is incompatible with science and with culture is one of those falsehoods which flourish in the shallow soil of ignorance and prejudice. True it is that probably every religion has entertained one or more doctrines at variance with proved scientific fact, and such doctrines are bound in time to disappear. But after science has said her final word and after we have chosen whatsoever philosophy we will, whether constructive and affirmative or agnostic, there remain the ineluctable distinctions between right and wrong, truth and error, good and evil.

The troubles from which the peoples of the earth are suffering today may be partially alleviated by the help of science. The miseries of hunger, disease and poverty can, to a large extent, be thus relieved or prevented. Other ills arising from prejudice and ignorance may be banished by education and that freeing of the spirit which comes from contact with humane studies and with cultural influence of every kind. But the most menacing dangers are those which derive from sheer moral and religious defects from innate human selfishness and greed, from inability to see and accept the truth that only when justice prevails among men can enduring peace and prosperity be established.

Let us therefore welcome every reasonable device, such as the proposed World Court, which promises to make it more difficult for evil-minded men to throw nations into armed conflict. But let us not for a moment forget that to render the operation of these devices in any lasting way successful, the soul of the individual man must be brought into honest accord with the words of the prophet, when he said: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

And this is the old-new vision which our time so sorely needs. It is doubtful whether there was ever more hatred in the world, more cynicism and blatant unbelief, more unbridled greed. To stem this tide arising from the old animal deeps of human nature, nothing can avail but the purgifying spirit of the Almighty. Perhaps

some great religious leader will arise among us to stir again a response to higher conceptions and nobler purposes. But in the meantime, it is the solemn duty of all of us—and particularly of you young men, the beneficiaries of high privilege, who are going out to your first serious encounter with a cynical and disillusioned world—it is the duty of all of us, I repeat, to cast our whole moral strength into the scales on the side of sanity, of self-control, of good-will among men, of return to vital belief in the eternal verities of the moral and religious universe.

DR. WILLIAM P. MERRILL, AT THE DARTMOUTH BACCALAUREATE

We are living in an age that is rapidly moving out from the shadow of authority into the light of freedom. On every side there is evident a weakening of authority—in political life, in the church and in the realm of the common standards of conduct. Where once it was disreputable to rebel against tradition it is now accounted normal and honorable. The authoritarians are in a panic and are desperately attempting to hold their crumbling defenses. The very intensity and fierceness of reactionary movement in church and state are witnesses to the strength and the sweep of the tide that sets toward freedom. The fight is between the rear guard of authority and the vanguard of freedom.

The supreme need of our time is religion. For, amid all man's wonderful discoveries and inventions, he has found only that one force that can transform or strengthen character. Thus, if any of you object that the churches still linger in the shadows of the dead past, still call for submission to authority, still hold up a literal Bible and a rigid creed to which you must blindly submit, or stay outside, I make three blunt answers. The first is that you do not know the church of today; it is moving on, slowly perhaps but surely, into the new light of liberty, where the only authority is that of the spirit. The second answer is that, in so far as the church here and there is lagging behind and failing to be the moral and spiritual leader that the times demand, the very condition is a call to your service. And the third is that if some of you can still find no place for yourself in the religious life of the community, that need not shut you off from God. You can find God for yourself, as men did before there was a church.

PRESIDENT JOHN GRIER HIBBEN, PRINCETON UNIVERSITY

We are confronted by the fact that there is expressed fear in many quarters of progressive thinking; fear born of a closed mind, the fear that new ideas, because unfamiliar, may contain elements of danger. This fear is conspicuously illustrated by a large group in the Christian church who are pleased to style themselves as "fundamentalists." They have recently challenged the indisputable facts of science regarding evolution and have attempted to impose restrictions upon the liberty of research and utterance in the case of teachers of science in our institutions of higher learning which are under the control of the church. They take the position that if one believes in the facts of evolution he can no longer constantly adhere to belief in the Christian religion. I for one resent such an unwarranted presupposition.

PRESIDENT W. H. P. FAUNCE, BROWN UNIVERSITY

To be afraid is to be old. Age has nothing to do with the calendar. It is a matter of inward change, of social and spiritual attitude toward life.

The dominant fear of our own day is the fear of anything like international cooperation. Nations which cooperated in the war surround themselves now with "the barbed wire of suspicion and animosity."

Our Secretary of State, a graduate of Brown University, is now asking that the great American Republic shall be true to all its professions of faith in arbitration and shall bear its part in maintaining the International Court. I cannot see how any man can call himself an American and oppose acceptance of that responsibility. There is no taint of politics about it; there is the plain duty to justify ourselves and aid the broken world.

"But," says some timid soul, "does entrance in the Court mean that we are taking a step toward the League?" We can only answer that every treaty with other nations, every international agreement of every kind, is a step toward the permanent organization of mankind.

For names and forms we care nothing. But every conference or court is a step toward the parliament of man. Every friendly

act among the nations is a step toward the enduring friendship already attained among the States of the American Union and some day to be attained by the warring powers of the world.

DR. ROBERT A. MILLIKAN, DIRECTOR OF NORMAN BRIDGE LABORATORY OF PHYSICS, CALIFORNIA INSTITUTE OF TECHNOLOGY

In speaking upon this theme I am clearly somewhat out of my normal orbit. Most of my life has been spent in experimental work in the physical laboratory, devoted to the study of pure science and in all such work the first aim is to eliminate all unnecessary complexities, to get rid of all secondary causes, to reduce the study of a particular phenomenon to its simplest possible terms in order to get at fundamental underlying principles so that when conclusions are drawn they are obvious and inevitable. The result of such a method has been to build up a certain body of knowledge in physics which is assented to by all intelligent men who take the trouble to study it. I do not mean by this that there are no controversies in physics, but rather that there has been produced a very considerable body of non-controversial material. At the risk of being uninteresting because of the fact that I deal only with the obvious, I shall attempt to keep in my accustomed orbit sufficiently to use the same method in discussing the relations between science and religion, for I think at least nine-tenths of the controversy which rages in this field is due to a confusion which arises from the failure to eliminate purely extraneous and incidental matters, or to simple misunderstanding of facts which have been quite definitely established, or are at least practically universally recognized by the well informed.

No Real Conflict

The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood. The simplest and probably the most convincing proof of the truth of that statement is found in the testimony of the greatest minds who have been leaders in the field of science, upon the one hand, and in the field of religion, upon the other. Suppose, for example, that we select the greatest names in the last two centuries of the history of British sciences, or, for that

matter, of world science. Every one would agree that the stars that shine brightest in that history, as one's glance sweeps down from 1650 to 1920, are found in the names of Newton, whose life centered about 1680; Faraday, living about 1830; Maxwell, 1870; Kelvin, 1890, and Raleigh, who died year before last. No more earnest seekers after truth, no intellects of more penetrating vision, can be found anywhere, at any time, than these, and yet every one of them has been a devout and professed follower of religion.

It was Kelvin who first estimated the age of the earth at something like a hundred million years without seeing the least incompatibility, in spite of the first chapters of Genesis, between that scientific conclusion and his adherence to the church, of which he was a lifelong member and a constant attendant. Indeed, in 1887, when he was at the very height of his powers, he wrote: "I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism." Again in 1903, toward the end of his life, he wrote: "If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic, but helpful, to religion." His biographer, Silvanus P. Thompson, says: "His faith was always of a very simple and child-like nature, undogmatic and untainted by sectarian bitterness. It pained him to hear crudely atheistic views expressed by young men who had never known the deeper side of existence." Just as strong a case of the same sort can be made by turning to the biographies of any of the other men mentioned, and these were chosen, let it be remembered, not because they were religious men, but because they are universally recognized as the foremost of scientists. Indeed, I doubt if the world has ever produced in any field of endeavor men of more commanding intellects than two of them, Sir Isaac Newton and James Clerk Maxwell.

Testimony of Pasteur

If some one says that I am calling only on the testimony of physicists and of Englishmen, then listen to the man whom the French nation has repeatedly voted the foremost of all Frenchmen, and who is easily the peer of any biologist who has ever lived anywhere, Louis Pasteur, of whom his biographer says:

"Finally, let it be remembered that Pasteur was a deeply religious man." Over his tomb in the Institute Pasteur are inscribed these words of his: "Happy is he who carries a God within him, an ideal of beauty to which he is obedient—an ideal of art, an ideal of science, an ideal of the fatherland, an ideal of the virtues of the gospel."

Or, again, If I am accused of calling merely on the testimony of the past, on the thinking which preceded the advent of this new twentieth century in which we live, I can bring the evidence strictly up to date by asking you to name the dozen most outstanding scientists in America today and then showing you that the great majority of them will bear emphatic testimony, not only to the complete lack of antagonism between the fields of science and religion, but to their own fundamental religious convictions. One naturally begins with the man who occupies the most conspicuous scientific position in the United States, namely, the president of the National Academy of Sciences, who is at present both the head of the Smithsonian Institution of Washington and the president of the American Association for the Advancement of Science, Dr. Charles D. Walcott, one of the foremost of American students of the evolution of life in the early geologic ages. He is personally known to me to be a man of deep religious conviction and has recently written me asking that he be described for the purposes of this address, which he has seen, as "an active church worker."

A Cloud of Witnesses

The same is true of Henry Fairfield Osborn, the director of the American Museum of Natural History of New York, and one of the foremost exponents of evolution in the country. Another rival for eminence in this field is Edwin G. Conklin of Princeton, who in recently published articles has definitely shown himself a proponent of the religious interpretation of life. In the same category I know, also from direct correspondence, that I may place John C. Merriam, president of the Carnegie Institution of Washington and America's foremost paleontologist; Michael Pupin, the very first of our electrical experts who has "approved every word" of this address and recently delivered a better one at Columbia University on this same subject; John M. Coulter,

dean of American botanists; A. A. and W. A. Noyes, foremost among our chemists; James R. Angell, president of Yale University, and eminent psychologist, with whom I have had an exchange of letters on this subject; James H. Breasted, our most eminent archeologist, who served with me for years on the board of trustees of a Chicago church, upon which also T. C. Chamberlin, dean of American geologists, was a constant attendant; Dr. C. G. Abbott, home secretary of the National Academy of Sciences, eminent astronomer and active churchman; and so on through the list of most of the scientists of special eminence in this country.

Separate Tasks of Science and Religion

But now let us go to my second obvious fact and show why in the nature of things there can be no conflict. This appears at once as soon as one attempts to define for himself what is the place of science and what the place of religion in human life. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.

The definition of science I think all will agree with. The definition of religion is in essence that embodied in the teachings of Jesus, who, unlike many of his followers of narrower vision, did not concern himself at all with creeds, but centered his whole teaching about a life of service and the spread of the spirit of love. It is of course true that the scientific and the religious sides of life often come into contact and mutually support each other. Science without religion obviously may become a curse, rather than a blessing to mankind, but science dominated by the spirit of religion is the key to progress and the hope of the future. On the other hand, history has shown that religion without science breeds dogmatism, bigotry, persecution, religious wars, and all the other disasters which in the past have been heaped upon mankind in the name of religion, disasters which have been so fatal to organized religion itself that at certain times and in certain countries the finest characters and the most essentially religious men have been found outside the church. In some countries that

is the situation today, and whenever this is true it is because the essence of religion has been lost sight of, buried under theologies and other external trappings which correspond exactly to the "mint, the anise, and the cummin" of Jesus' day. If anyone wishes to see what disaster these excrescences can bring upon the cause of real religion, let him read the history of the church in Asia Minor for the first six centuries and see for himself what sects and schisms and senseless quarrels over the nature of the person of Jesus can do in the way of sucking the life-blood out of the spirit of his teachings and out of the effectiveness of the organization which was started for the sole purpose of spreading that spirit.

Vital Christianity Untouched

Yet in America, at least, it is not primarily those inside the church who thus misrepresent and misunderstand it, though we must sorrowfully admit that such a group does exist there. It is, however, for the most part the outsiders, the critics who have never seen the inside of church walls, and many of whom know so little about the church in America as to actually believe that Christianity is to be identified with medieval theology, when the fact is so obvious that he who runs may read, that all that is vital in Christianity has remained altogether untouched by the most complete revolutions in theology, such as have gone on, for example during the past hundred years. Many of us were brought up under creeds and theologies which have now completely passed on, as such things will continue to do as the world progresses, and yet, as we look back, we see that the essential thing which the churches of our childhood were doing for us and for our neighbors then is precisely what they are doing now, namely, stimulating us to right conduct, as each of us sees it, inspiring us to do what we know we ought to do, developing our ideals and aspirations. There is a very simple and a very scientific way of finding out for yourself what is the heart and center of the Christian religion, the fundamental and vital thing which it stands for in human society, and that is to get far enough back so that details are lost sight of and then to observe what is the element which is common to all Christian churches in the United States. He who does that will see at once that it is the life and the teachings of

Jesus which constitute all that is essential to Christianity, that the spread of his spirit of unselfishness, of his idealism, and of his belief in the brotherhood of man and the fatherhood of God is the great purpose of the Christian religion. In other words, that religion exists, as stated above, for the sake of developing the consciences, the ideals, and the aspirations of mankind.

My third obvious fact is that both science and religion have reached their present status through a process of development from the crudest beginnings. This will be universally recognized in the case of science, and in the case of religion the most superficial study of history shows that this is true. The religious ideals and practices of the American Indians and of all other primitive tribes, with their totem-poles and incantations, have obviously been of the most primitive type. The ideas of duty, responsibility, have always been involved in these religions, but the motives of right conduct, as primitive man conceived it, have been, from our present point of view, of the most unenlightened and even unworthy sort.

All Thinking Men Believers

My fourth obvious fact is that every one who reflects at all believes in one way or another in God. From my point of view, the word atheism is generally used most carelessly, unscientifically, and unintelligently, for it is to me unthinkable that a real atheist should exist at all. I may not, indeed, believe in the conception of deity possessed by the Congo negro who pounds the tom-tom to drive away the god whose presence and influence he fears; and it is certain also that no modern religious leader believes in the god who has the attributes which Moses, Joshua and the Judges ascribe to their Deity. But it seems to me as obvious as breathing that every man who is sufficiently in his senses to recognize his own inability to comprehend the problem of existence, to understand whence he himself came and whither he is going, must in the very admission of that ignorance and finiteness recognize the existence of a Something, a Power, a Being in whom and because of whom he himself "lives and moves and has his being." That Power, that Something, that Existence, we call God. Primitive man, of course, had anthropomorphic conceptions of that being. He was not able to think of a god who was very different from

himself. His God became angered and had to be appeased, he was jealous and vindictive and moody; but man's conceptions have widened with the process of the suns, and as he has grown up he has slowly been putting away childish things.

My fifth obvious fact is that there have been just two great influences in the history of the world which have made goodness the outstanding characteristic in the conception of God. The first influence was Jesus of Nazareth; the second influence has been the growth of modern science, and particularly the growth of the theory of evolution. All religions, including Christianity, have impersonated the spirit of evil and the spirit of good, and in many instances the former has been given the controlling influence. All of us see much in life which tends to make us pessimists. The good does not always prevail. Righteousness does not always triumph. What is the meaning of existence? Is it worth while? Are we going anywhere? Jesus and modern science have both answered that question in the affirmative—Jesus took it as his mission in life to preach the need of the goodness of God. He came in an age which was profoundly ignorant of modern science. He used the terms, in dealing with disease and evil, which were appropriate to his day, the only terms which his audiences could have understood, but he saw a God who was caring for every sparrow and who was working out through love a world planned for the happiness and well being of all creatures.

God and Evolution

Similarly science in the formulation of the theory of evolution has the world developing through countless ages higher and higher qualities, moving on to better and better things. It pictures God, however you may conceive him, as essentially good, as providing a reason for existence and a motive for making the most of existence, in that we may be a part of the great plan of world progress. No more sublime conception of God has ever been presented to the mind of man.

If there be a man who does not believe, either through the promptings of his religious faith or through the objective evidence which the evolutionary history of the world offers, in a progressive revelation of God to men, if there be a man who in neither of these two ways has come to feel that there is a meaning to and a

purpose for existence, if there be such thorough-going pessimism in this world, then may I and mine be kept as far as possible from contact with it. If the beauty, the meaning and the purpose of this life as revealed by both science and religion are all a dream, then let me dream on forever.

WILLIAM JENNINGS BRYAN

Our first objection to evolution is that it is only an hypothesis, as unsupported in nature as it is antagonistic to the Bible. Many people who call themselves evolutionists do not know what it means. Some speak of evolution as if it were like the development of the automobile or the telephone. Others speak of it as if it were like the growth of a plant from a seed or a chicken from an egg. Neither of these is evolution. The evolutionary hypothesis links all life together and assumes that every plant and animal came up by a slow and gradual change from one of a few invisible germs of life, and came by the action of resident forces working within. While they have not been able to prove that a single species in the more than a million estimated have come from any other species, they ask students to believe that all of the species have developed one from another. It is not a fact. No intelligent scientist contends that it is a fact. Only those who are reckless of their reputations and who rely upon what they think others believe instead of upon anything they themselves know will contend that evolution is anything more than an hypothesis, which means a guess. If these evolutionists were candid with the students less harm would be done, but they only say a part of what they believe.

If man is kin to any one of the lower forms of life, he is kin to all. Have you considered how much the human family is enlarged by the evolutionary hypothesis? If these evolutionists teach our boys that they are kin to such noble animals as the lion, the horse and the elephant, why do they not tell them that by the same logic they are also kin to the hyena, the jackal and the skunk? If they tell them that they are kin to the tarpon, the speckled trout and the sportive bass, why do they not inform them that by the same logic they are also kin to the slippery eel, the octopus and the devil fish?

If they tell our girls that they are cousins to the mocking bird, the nightingale and the meadow lark, why do they not go further and explain that by the same hypothesis they are kin to the bat, the crow and the buzzard? If they are kin to the butterfly, the humming bird and the honey bee, they are also kin to the horse leech, the housefly and the bedbug. If our children believe what the evolutionists say their days will be so filled with family reunions that they will have no time left for the worship of God or the service of man.

It does not lead all astray, but a large proportion. Darwin's hypothesis led Darwin himself away from the Christian faith. In youth he believed in the Bible. In his old age, in a letter published in his "Life and Letters," he said that he believed that there never had been any revelations. That disposed of the Bible as the Word of God and of Christ as the Son of God.

Darwin began life believing in a first great cause. He began by believing in heaven, and in this same letter said that each one must decide the future life for himself on conflicting, vague probabilities. If Darwin's hypothesis would lead Darwin away from belief in God after he wrote "The Origin of Species," as he says it did, what must be its effect upon the minds of immature youth who are told by a trusted instructor that it is true?

THE PROGRAM OF THE FUNDAMENTALISTS

The World's Fundamentals convention, an interdenominational organization, which recently met at Ft. Worth, Texas, is reported by Rev. C. D. Meade as adopting the following statement of program:

"(1) The withdrawal of financial and moral support from all church schools that teach any theory of evolution whatsoever.

"(2) The immediate revision of all text-books that teach any theory of evolution whatsoever.

"(3) Compulsory measures to enforce all teachers to sign annually a statement of creed which affirms a firm and steadfast faith in the Genesis account of creation, the historical fact of all Bible miracles, the virgin birth, the bodily resurrection, the imminent second coming of Jesus, the existence of a personal devil and of a literal hell.

"(4) Political and financial pressure brought to bear upon all tax-supported schools in order to eliminate both text-books and instructors teaching any form of evolution whatsoever.

"(5) The rejection of the uniform interdenominational Sunday school lessons because of their evolutionary and post-millennial tendencies.

"(6) The compulsory resignation of all pastors, evangelists, and Sunday school teachers who hold to any theory of evolution whatsoever.

"(7) The organization of a fundamentalist society within each local church for the purpose of propaganda.

"(8) Wherever denominational church schools do not fall into line with the fundamentalist demands on Bible interpretation and the elimination of the teaching of evolutionary theories, the fundamentalists will organize, finance and give moral support to Bible schools that will give instruction in Bible and science in harmony with fundamentalist beliefs."

EUREKA COLLEGE ENDOWMENT CAMPAIGN

DR. H. O. PRITCHARD, GENERAL SECRETARY, BOARD OF EDUCATION, DISCIPLES OF CHRIST

On midnight, May 31, 1923, a campaign for the endowment of Eureka College at Eureka, Illinois, was brought to a successful issue. It was an unusual campaign in many regards and serves as a fine example of what can be accomplished in the midst of adverse circumstances and against great odds. Dr. Kelly has requested that I tell about it.

The goal of the campaign was \$535,000.00. The time set for its completion was May 31, 1923. The time for payment of pledges was June 1, 1923. Each pledge was conditioned upon raising the total amount by the date set, or all pledges became void on that date. The campaign began October 1, 1922. There was a pledge of \$135,000.00 from The General Education Board made subject to the same conditions as above stated, except that the General Education Board takes one year from June 1, 1923 in which to pay its pledge.

The tragedy of the campaign was the death of President L. O. Lehman on the 10th of last March, just eighty days before the date for the closing of the campaign. President Lehman had been leading the forces and his death was due to the hard work which that leadership required. A little more than half the amount needed had been pledged at the time of his death. In the hour of their misfortune the Trustees of the College requested the writer, as General Secretary of the Board of Education of Disciples of Christ, to take charge of the campaign. This was done and the campaign closed at the time scheduled with a margin of \$27,500.00 or a total of \$567,500.00. There are a number of features which stand out prominently in this campaign and which may be of interest to the readers of *Christian Education*.

First of all, the cooperation was truly remarkable. This was made more so by the great sacrifice which President Lehman had made. There are something over 600 churches of Disciples in Illinois which may claim to be active. Of this number 586 responded to the appeals, by seeking to raise from their individual membership the quotas which had been suggested to them. Many went far beyond the quotas. Most all reached the suggested amounts. Only a few refused to cooperate. Hundreds of untiring friends worked night and day in the securing of pledges. The state was districted and under the direction of the general office and district leaders, many ministers and laymen left their work and gave days and in some instances weeks, that the victory might be won. The cooperation of the laymen was unusual.

Nor was the cooperation confined to the state of Illinois. The friends of the college everywhere responded in fine shape. The alumni and former students, scattered as they are throughout the world, did their part. A special appeal was made to them and the Alumni Association was a strong factor in helping to secure their support.

Second, there were more than eleven thousand pledges made. That is a great host and it forms a broad base of friendship and goodwill for the future. Hundreds of new friends have been developed; people who have been thinking of doing things worth while for the college have been discovered; and a multitude of people now have personal acquaintance with Eureka College, who formerly knew of it in only a vague way.

Third, the campaign established a record so far as Disciples are concerned in that the great bulk of the total was secured in small pledges. There were no large gifts such as are usually found in campaigns of this sort. There were two gifts—in cash—for \$20,000 each; one gift for \$10,000; and three for \$5,000 each. The remainder was raised in smaller amounts—nearly all of it in pledges of less than \$1,000.

Fourth, there were special reasons why the pledges were small, the chief one being that the terms of payment meant practically a cash proposition. Until President Lehman died, no pledge was intended to extend beyond June 1, 1923. After his death, in order to finish by the date set, it was found necessary in some cases to extend the time, but in no case was it extended beyond July 1, 1924. Central Illinois, in which Eureka College is located, either directly or indirectly is dependent almost wholly on the farm for income. Unless one knows what the financial conditions are among the farmers, he can hardly appreciate what it means to raise a large sum of money on a cash proposition.

Fifth, this campaign was noteworthy in that there was strict adherence to announced objectives, understandings and promises. No conditional pledges were taken; no doubled counting of any sort was permitted; nothing was included except new pledges, all of them made on the regular form and duly signed. As the one who had to lead in the latter part of the campaign and as one who carried out the ideals and earnest wish of the fallen leader, I desire to testify that, in my judgment, this was the greatest single victory of the campaign. There were all sorts of propositions which might have been and which usually are included in order to put campaigns across. For example, the College had \$26,000.00 in pledges on a chair of Religious Education which is being established. These were not included. The institution also has an equity in some \$14,000.00 other pledges. These were not included. Annuities were given and bequests were made amounting to many thousands. These were not included. We held firmly to the one proposition and affirmed that unless the required amount were secured by the date fixed, we would announce the campaign a failure and declare all pledges void. Fortunately that was not necessary.

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